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not carried the practical convictions of the day. There are few more striking conflicts of human ideals in the history of mankind than has been the great struggle inaugurated by the two past centuries. The eighteenth century saw the rise and triumph of belief in the individual responsibility of political men; in the "rights of man" as a person and citizen, and essentially as a free agent; liberty and democracy were the slogans of the period, and pragmatically they "worked"—for there has seldom been in history a more vivid carrying out of ideas than has been the carrying out of this democratic philosophy of man sponsored by Milton, Descartes, Locke, Rousseau, and the makers of the Revolutions. In the western world the whole theory has remained vital, and recently a great war was fought over it—certainly not as yet to see it crushed by its great antagonist, that Darwinism which for three quarters of a century has been denying all that the democracies of the world affirm. The struggle is by no means ended; and it is certainly a game fray, with the political convictions of a quarter of mankind on one side and the influence of the schools almost wholly upon the other.

To which party will Dr. Edman's book lend support? Assuredly not to the democrats, not to the men who believe in the agential power of mankind to master environment. And as I think over the whole meaning of education, in its relation to our institutions, I am led to pause once more. Here is a book wonderfully responsive to the thought and feeling of our day, a book which truly does give a comprehensive perspective of society as society is conscious of itself. But of the truth of human nature? I am uncertain that just these ideas will lead to saner citizenship in these United States of America; I am doubtful if they will lead young men to believe in their country. And for my own part, I should prefer that my boy, as freshman, should get his notion of human nature from Montaigne's *Essais* or even Burton's *Anatomy*, local as these are of other times, and vastly more prefer that he should get it from Plato or the Bible. After all, we get the coloration of our own day all too indelibly; but the true complexion of man can be known only through laborious ventures into other ages.

H. B. ALEXANDER.

UNIVERSITY OF NEBRASKA.

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#### JOURNALS AND NEW BOOKS

MIND. January, 1921. *Professor Ward's Psychological Principles* (pp. 1-24): G. DAWES HICKS.—The writer concludes: "I venture to urge that thoroughly as he [Ward] has exposed the weakness of 'representationism' he has yet been too lenient with it,

and that the conception of the conscious subject, which he has himself done so much to develop, can not, in truth, be brought into coherence with the remnant of that doctrine which he retains." *Prof. Alexander's Gifford Lectures* (pp. 25-39).: C. D. BROAD. - An exposition and criticism of *Space, Time, and Deity*. The writer thinks that readers will not be disappointed in their hope that in this work "England was at length to produce a comprehensive system of constructive metaphysics in which the speculative boldness of the great Germans should be combined with the critical good sense of Locke, Hume, and Berkeley." The article is concluded in the April *Mind*. *Hume's Ethical Theory and Its Critics* (pp. 40-56) : FRANK CHAPMAN SHARP. - A paper attempting "to deal with a number of serious misinterpretations which have become current, and which are concealing the real Hume from the view of students of the moral life." *Discussion. Plato's 'Misconception' of Morality*: E. HALE. *Critical Notices*. W. McDougall, *The Group Mind*: B. BOSANQUET. R. F. A. Hoernle, *Studies in Contemporary Metaphysics*: JOHN LAIRD. A. Einstein, *Relativity*; A. S. Eddington, *Space, Time, and Gravitation*; A. N. Whitehead, *The Concept of Nature*: A. E. TAYLOR. C. A. Richardson, *Spiritual Pluralism and Recent Philosophy*: H. V. KNOX. J. Handyside, *The Historical Method in Ethics, and other Essays*: E. E. C. JONES. *New Books*. H. R. Marshall, *Mind and Conduct*: J. DREVER. G. Gentile, *Teoria Generale dello Spirito come Atto Puro*: B. BOSANQUET. G. Gentile, *Discorsi di Religione*: B. BOSANQUET. E. Freundlich, *The Foundations of Einstein's Theory of Gravitation*: C. D. BROAD. D. C. Macintosh, *Theology as an Empirical Science*: G. GALLOWAY. M. Casotti, *Saggio di una Concezione Idealistica della Storia*: B. BOSANQUET. P. Gentile, *L'Essenziale della Filosofia del Diritto*: B. BOSANQUET. H. H. Goddard, *Psychology of Normal and Subnormal*: F. C. S. SCHILLER. E. Chiocchetti, *La Filosofia di Benedetto Croce*; A. Gemelli, *Religione e Scienza*: H. WILDON CARR. C. T. H. Walker, *The Construction of the World in Terms of Fact and Value*: O. C. QUICK. S. A. McDowall, *Beauty and Beast*: B. BOSANQUET. Jacob Boehme, *Six Theosophic Points and Other Writings*: B. BOSANQUET. S. Ward, *The Ways of Life*: B. BOSANQUET. Dr. L. Stein, *Philosophical Currents of the Present Day*, vol. II: J. L. H. C. Link, *Employment Psychology*. A. T. Schofield, *The Mind of a Woman*: F. C. S. S. P. Oltramare, *Vivre, Essai de Biosophie theorique et pratique*: F. C. S. S. R. R. Marett, *Psychology and Folk-Lore*: J. DREVER. A. G. Tansley, *The New Psychology and its Relation to Life*. E. Gilson, *Le Thomisme*: A. E. T. C. Zervos, *Un Philosophe Neo-Platonicien du XIe Siecle*, Michael Psellus: A. E. T.

- Guénon, R. *Introduction générale à l'étude des doctrines hindoues.*  
 Paris: Rivière. 1921.
- Guy-Grand, G. *Le Conflit des idées dans la France d'aujourd'hui.*  
 Paris: Rivière. 1921. Pp. 269.
- Hobhouse, L. T. *The Rational Good.* New York: Henry Holt & Co. 1921. Pp. xxii + 237.
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### NOTES AND NEWS

*To the Editors of the JOURNAL OF PHILOSOPHY:*

Just after my article on "The Need of a New English Word to Express Relation in Living Matter"<sup>1</sup> was published, my attention was called to the fact that Dr. F. Müller-Lyer's *Phasen der Kultur* had been published in English (*The History of Social Development*, Alfred A. Knopf, 1921), and that in this work much is made of the principles of differentiation and integration.

A rather hasty reading of the chapters which have these principles for their specific topics reveals Müller-Lyer's recognition of the importance of these principles in social phenomena. But such reading also so clearly reveals, to me at least, the consequence of failure to recognize the phenomena which in my article I proposed to designate as confferentiation, that I feel the opportunity ought not to be permitted to pass without attention being called to the point, even though under the circumstances this can be done only in the meagerest way.

To be as brief as possible, take as an example a single point in the author's discussion of industrial differentiation and integration. Under the heading, "The Phaseology of the Medium of Exchange," Phase II: "Intertribal Barter without Medium of Exchange," the author mentions the case of certain Congo tribes. Shore dwellers and inland dwellers were differentiated into fishermen and banana-men, the concomitant integration being the exchange of articles of these two classes of producers.

The point I would make is this: In case the differentiation were so complete or extreme that the fishermen produced absolutely nothing but fish, and the banana-men produced absolutely nothing but bananas, it would be *physiologically impossible* for either group to exist, or at least exist well, by eating its own product alone. Were such existence attempted the result would be physical weakness and probably decay. Over-differentiation would result in disintegration. In such a case, consequently, an exchange of products between the groups, providing each, perhaps, with a "balanced ration," might properly be called economic integration.

<sup>1</sup> THIS JOURNAL, vol. XVIII, nos. 17 and 18.